

CORRESPONDENCE

To the Editors of *The Eastern Buddhist*.

Dear sirs:—

In reading your magazine Vol. I, number two, I was much interested to find that Prof. Murakami is of opinion that the *Awakening of Faith* is not by Aśvaghosha.

Sometime ago I came to the same conclusion for the following reasons:

The author of the *Awakening of Faith* frequently quotes or refers to Mahayana Sutras. Hence he is not the founder of the system.

The acknowledged works of Aśvaghosha, viz. the *Buddhacarita* and the *Sutralankara* have nothing characteristic of the Mahayana doctrine. Further, the opening lines of the latter refer to the assembly of 薩婆室婆 which M. Sylvain Levi identifies with Sarvastivadin.

Besides the work of Aśvaghosha there is also a work of Asangha entitled *Mahayana Sutralankara* as if to emphasise the distinction.

The second translator of the *Awakening of Faith* translated also the *Iankavatara Sutra*, no doubt regarding both works as representing the same tendency of thought.

The simplest solution of the problem would be to say that the writer of the *Awakening of Faith* assumed the name of the great Aśvaghosha as a name of religion (法名).

I am,

Yours faithfully,

James W. Inglis.

To the Editors:

I noticed in the contents of your magazine (Vol. I, No. 4) a Zen poem with three translations, of which, to my opinion, yours is the most correct one, but, as you know, the poem is a "seven words" verse, I think the noun "Tien mu," appears at the end of the verse, is indicating the name of the poet's resident place, should not be included in the verse; and no doubt the word "drive" was written down just before the word "across" originally. I contribute herewith my translation

for the poem, it is less than polite as compared with yours or the other two, but, it seems to me, conveys the author's thoughts more correctly—to Dharma the poem is not a praise, on the contrary, it is sarcasm.

Yours truly,
C. K. Leang.

TRANSLATION OF A ZEN POEM.

With merely "I know not" Dharma drumm'd his lips and teeth on.
How can the Indian phrase stir China into confusion!
If old Hsiao of Liang had under his skin enough blood,
He sure should drive him out across the western Streaming-Sand.

To the Editors:

In reading over the article by Prof. Chizen Akanuma on "The Triple Body of the Buddha," I found a great illumination and a better understanding. It may be due in part to the clear English of his writing, for as it is so hard for us foreigners always to understand the full text of the Japanese scholars. I often wish a copy of your magazine could be put into the hands of those who want knowledge on these subjects but do not know just how to obtain it.

Wishing you continual success, I am,

Sincerely yours,
E. P. Clark.